

THE BAPTIST RECORD.

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Mississippi Baptist Convention, Held in Meridian, Mississippi, July 8th to 10th, '08.

(Reported by Rev. J. F. Tull).

An Open Conference on Pastoral Evangelism.

This was held at the First Baptist Church of Meridian, on the night before the opening of the Convention. Rev. W. P. Price presided and Rev. G. W. Riley led the music. Something like two hundred of the conventioners were present. "Hallelujah thine the glory," "Come we that love the Lord," "Amazing grace," and "How firm a foundation" were joyfully sung, and Brethren Quisenberry, Grace, Rowe, Price and Trotter led us up to the Father's throne. It was a most splendid preliminary service.

Brother Tandy spoke on "Use of the Bible in Evangelistic Work," and that they diligently teach their people to memorize the word.

Brother Held prayed. Brother Lipsey spoke on "The Purpose of Evangelistic Work," making a strong plea for individual preparation—a present living experience within ourselves.

Brother Williams spoke on "Putting on the whole Armour of God," and "declaring the whole counsel of God," urging this, as the best method of evangelism.

Brother T. L. Holcomb prayed. Brother Simmons spoke on "The Power of Music in Evangelistic Work," showing that the angels sang when Christ came to earth, and that by singing we may touch sinners' emotional nature.

Brother J. W. Dickens spoke on "The Pastor as an Evangelist," urging that every pastor should have two convictions: first of the poverty of the people in the word of God, and second, of the power of the grace of God to relieve this impoverished condition.

Brother R. H. Purser prayed. Brother Harrington said we ought to get ourselves prepared. "Pray without ceasing," "Speak the word," "Honor the Spirit," and "Have faith in God." What we are, what we do, and what we say, are the God-given means of reaching others.

Brother Rowe spoke on "Places for Evangelism," showing that Philip went down into a "desert place." It is a great thing in God's sight for ministers to go to small places to hold meetings.

Brother Sansing held that every church ought to be in a state of revival all the time, and that the pastor should look to God for his sermon, and confidently expect results.

Brother Derrick plead with the brethren not to imagine that even their smallest efforts are lost.

Brother McMillin spoke on "The kind of preaching that will lead to the right sort of evangelism." Said the preacher must preach conviction for sin, repentance to-

wards God, faith in the Lord Jesus Christ, and a life of service. Do not preach on the Holy Spirit in evangelistic meetings. When the spirit is present Christ is the theme of the sermon.

Brother Sproles urged the pastor not to become trimmers of the gospel. He said that this evangelistic work is a matter of blood.

Brother R. M. Boone deplored the fact that there is a tendency to discount the pastor as an evangelist, and urged that the churches ought to expect their pastors to lead men to Christ.

Brother Dickens prayed. Brother J. A. Lee emphasized the importance of the sermon in evangelistic meetings.

Brother Jameson deplored the absence of any apparent conviction in many of the professions made in some evangelistic meetings, and urged that under apostolic preaching, men cried out for help.

Brother Newton said that the preacher should go down on his knees after his sermon.

Brother Held spoke on "Drawing the net." He said, "There must be no trick about it. Get your man under conviction and then impell him to surrender to Christ then and there."

Brother Patterson prayed, and several sentence speeches followed. Brother Kimbrough said, "Let the preacher make himself heard." Brother T. L. Holcomb said, "Make one proposition, and let that be to accept Christ."

Brother Patterson told of interest that abides with his people since the recent Cates meeting at Kosciusko.

Brother Jennings deplored the popular sentiment which exists against evangelists.

Brother Byrd stressed the training of young converts, and Brother J. P. Culpepper urged that more sympathy be exercised towards the brother holding meetings.

Brother A. T. Robertson of the Seminary, said, "The way to do it is to do it."

Brother Borum said that all who have been called to preach can lead men to Christ. God will use what we are and what we have if it be given to Him.

The Convention Proper.

The Seventieth Annual Session of the Mississippi Baptist State Convention met with the First Baptist Church of Meridian, Miss., July 8, 1908, at 10 a. m. "Blessed Assurance," "Safe in the arms of Jesus," "There'll be no dark valley," and "He lezdeh me," were the songs we sang, and Brother H. F. Sproles led the opening prayer.

The Convention was called to order by Brother D. M. Miller, one of the former Vice-Presidents. Brother T. J. Bailey, Editor of the Baptist Record, was elected President of the Convention. Brethren

W. C. Grace and W. F. Yarborough were elected Vice-Presidents, and Brother Walton E. Lee was made Secretary.

Some of the nominating speeches were too long, and unprofitable discussion of nearly an hour's length was engaged in by the Convention over the question of the competency of non-credentialed messengers. Let us hope that in the future such thing may be avoided, and that all our precious time may be given to the real work of the Convention.

Brethren J. T. Henderson, President Virginia General Association, R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, W. P. Harvey, Business Manager of the Baptist World, A. T. Robertson and W. Y. Quisenberry of the Seminary, C. M. Thompson, Editor of the Western Recorder and I. J. Van Ness of the Sunday School Board, were presented to the Convention, and each made very becoming little speeches.

The First Day, Afternoon Session.

Was opened with song, "I need Thee every hour," and with prayer by Brother J. A. Hackett.

Brother Rowe read report of Convention Board; Brother W. T. Lowrey read reports of Board of Ministerial Education and Board of Trustees of Mississippi College. Brother S. G. Cooper read report on statistics, and Brother J. R. Carter read report of Trustees of Baptist Orphanage. These reports showed all the work of the Convention to be in a steadily prosperous condition, but in them all there was a subdued cry of hard times, which was touching to the hearts of those of us whose hearts are invested in the work.

The First Day, Evening Session.

Opened with a beautiful anthem sung by the choir of the First Baptist Church, which was followed with "Coronation," sung by the congregation. Brother W. A. Borum read a part of the first chapter of Acts, and Brother Wheeler sang "Will I empty handed be?" A fervent prayer was offered by Brother R. H. Tandy and the congregation sang the "Crowning Day." Brother Borum preached the Convention Sermon from Acts 1:9-11. His theme was "The Second Coming of Christ." His sermon was scholarly and deeply spiritual. He showed that all great preachers have made much of the doctrine of the second coming of Christ, instancing, for example, Spurgeon, Moody, Myer, Broughton and Cates, and his sermon consisted in showing from the scriptures that all Bible doctrine is vitally connected with this great doctrine. This sermon was the equal of any ever heard by the writer in this Convention, and the singing was by far the best ever heard.

Brother I. H. Anding read report on Obituaries, and he and Brother J. R. Far-

lar made excellent speeches to the report. In referring to the obscurity of some of the names mentioned in the report, Brother Anding said with deep pathos, "To be known of God is the best after all." It was a great service.

The Second Day, Morning Session.

Opened with song, "We'll work till Jesus comes." Brother Martin Ball conducted devotional exercises. The special order for the hour was the Seminary. The Convention, by a vote of the body, endorsed the movement recently inaugurated by the Seminary management looking to an increase in endowment. Professor Robertson of the Seminary, made a thoroughly characteristic speech on the Seminary and ministerial education in general, and asked for a collection on behalf of the Mississippi students in the Seminary, and in a few minutes \$1,373 was subscribed for that purpose. The enthusiasm engendered in this collection led to a collection for the students fund in Mississippi College, which resulted in a subscription of \$1,770 to that cause. At this juncture the convention was informed that a telegram had just been handed to Brother J. L. Low calling him to the bedside of his little child, which was thought to be at the point of death with diphtheria. A request was made for prayer in behalf of Brother Low and wife and for the life of the child. Brother Ball led the prayer, and while we write these lines our deepest sympathies go out to Brother and Sister Low. May God bless them.

Brother W. A. Jordan read report on State Missions and made a strong speech on Men, Means and Motive in mission work. Brother W. Grace made a plea for the coast of Mississippi, calling attention to its rapidly developing resources. Brother E. D. Solomon spoke in behalf of the Delta, dwelling upon the magic like development, its preponderance of negro population, and the great dearth of preachers everywhere in evidence there. Brother J. A. Lea spoke on behalf of the State at large. Said we had a great State and that it was State Missions that made it so. He would give State Missions the first place in all our work, and urged that the time for our collection for State Missions had been put at the wrong end of the line.

Brother Rowe was never more like himself than on this occasion. He deplored the failures of the past, but drew upon his great reserve of energy and braced himself for a stronger and braver effort for the future. His disappointment at the way his brethren had failed to meet their obligations in behalf of poor storm-smitten Purvis caused our pride to revolt, and the Convention rose up and said that the Purvis brethren shall have a house. This morning session has been in all points a tumultuous success. The brethren seem almost intoxicated with holy zeal.

The Second Day, Afternoon Session.

Was opened with song, "Amazing Grace," and with prayer by Brother B. F. Miller. The special order is Sunday School and B. F. U. Work. Brother R. A. Kimbrough read the report. Here again things were taking place. The brethren are throwing themselves into the service with great abandon. Brother Tandy showed how young people come from the Sunday School into the membership of the churches. Brother Solomon told how the B. Y. P. U. made a preacher, Brother George Whitfield said that 87 per cent of

converts come from the Sunday School. Brother Rowe spoke of how the Sunday School develops the missionary spirit. Brother Provine said the Sunday School greatly increased mission gifts. Brother Simmons urged a raise in the salary of our Sunday School Evangelist. Brother Byrd spoke on grading the Sunday School. Brother Van Ness of the Sunday School Board, held that Baptists should create a literature that is distinctly Baptist. Brother Byrd gave notice of the proposed organization of a Baptist Sunday School Convention for South Mississippi. This discussion stands head in the matter of speed.

Brother Tandy read report on Home Missions. The report shows decided progress in all quarters. Brother Tandy in a splendid address showed that we cannot reach the non-contributing churches until they are informed, and that the pastor is the source through which they must be informed, and that the literature of the Home Board is the means. He urged that pastors everywhere co-operate with the Home Board's agencies. Brother Price read a remarkable paper on the city problem which was requested for publication in the Baptist Record. Brother Gray of the Home Board said that Home Missions is the great unifying force among our Baptist people. He spoke of how suddenly we are coming to ourselves in the South, and dwelt upon the marvelous material development that has come to this Southland. He said "We know what to do, but how to do it we know not." Brother Gray is, to this reporter, one of the raciest and richest experiences in life. How he did touch our hearts and move our wills!

Brother B. G. Lowrey was given an hour in which to set forth the claims of a Baptist sanatorium upon our beneficence. He said that Baptist hospitals should be as numerous as Catholic hospitals. That Jesus endorsed the hospital work, and that the people everywhere believe in it. That the Catholics have won their way on this line of work and that we should profit by their example. That all other departments of our work have been provided for and that he never had a chance in his life to give a penny to a Baptist hospital. The Convention re-affirmed its approval of Sanatorium movement, and Brother Lowrey was given permission to go among our churches in behalf of the Tri-State Baptist Sanatorium to be located in Memphis, Tenn.

The Second Day, Evening Session.

Was opened with song, "How firm a foundation," by congregation, and with prayer by Brother D. C. Rawls. Brother J. P. Harrington read report on Woman's Work and made a neat speech to the report. The special order for the hour was Foreign Missions. Brother P. I. Lipsey read the report which gives a pleasing outlook. Brother Lipsey made a forceful ten minutes speech and yielded the floor to Brother Willingham of the Foreign Mission Board. Brother Willingham's speech was unreportable. For more than an hour he held the Convention spell-bound with his story of his recent trip around the world among the mission stations. This service was great in inspirational character, and will bear fruit in our lives.

The Third Day, Morning Session.

Opened with song, "I am thine, O Lord." Brother Ball led in prayer. Brother Willingham announced that a layman who was

present at the great missionary meeting the evening before had been moved to give the salary of a native missionary in China, which is \$100 per year. The brother's name was, at his own request, withheld, but the announcement sent a wave of missionary enthusiasm throughout the congregation.

The report on Baptist Orphanage was read by Brother R. M. Boone. The institution is an unqualified success. Brother Boone suggested that Ladies' Aid Societies take each an orphan to clothe. One hundred and fifty societies could clothe every orphan in the home. Brother E. A. Jennings thought that the Aid Societies should also take part of the work of sending the large girls in the Orphanage to college. In this connection Brother Jennings incidentally mentioned the fact that Miss Mattie Bailey, daughter of our beloved editor, supported one of these girls in Blue Mountain College last session. Just here Brother T. A. J. Beasley of Ecu, rose at his seat and said that he would be personally responsible for the support of one of the orphan girls next session. Brother Provine mounted the platform and declared with great emphasis that Brother Carter has the greatest manual training school in the State of Mississippi. A cash collection for the Orphanage was taken, which amounted to \$43.

During the consideration of the report on Orphanage there was enacted one of the most touching and inspiring scenes ever witnessed by any congregation this side of heaven. The venerable and greatly beloved W. S. Webb, once President of Mississippi College for eighteen years, now 83 year of age, and an invalid in the home of his son-in-law, Brother Venable, was brought into the Convention, and seated near the stand. He was not able to say even a word. Brother Venable said in the midst of sobs, both ours and his own, what he imagined our old preceptor would say on this occasion if only he were able to speak. We all sang "How firm a foundation," and gave the dear old saint our hand of greeting and fellowship.

Brother W. T. Lowrey read the report on Education, which showed our college and all the colleges in the State under the management of Baptists to be in a most prosperous condition. Brother Lowrey made a special plea for the young ministers in Mississippi College, and for our Mississippi men who are in the Seminary. He took issue with those who oppose helping young ministers in their struggles for an education on the theory that "if a fellow has the man in him he will educate himself, and instanced several cases where splendid young men were bound to leave college and go home and take care of a widowed mother and some orphan children.

Brother S. B. Culpepper, President of Clark Memorial College, was called to the stand and made a strong speech in behalf of his college, and in behalf of Baptist institutions in general, showing how some pseudo-Baptist institutions in the State entice our Baptist boys and girls.

Third Day, Afternoon Session.

There was a considerable rattling of musketry interspersed with an occasional "big gun" when S. G. Cooper read the report on nominations. Brother J. N. McMillin moved to amend the report by making it read "Tuesday after first Sunday in November," instead of Tuesday after first Sunday in July." When the vote was taken

and the smoke cleared away, it was discovered that the next meeting of the Convention will be held at Winona, beginning at 7 p. m. after first Sunday in November, 1909.

Brother B. T. Hobbs read report on Temperance. The report contained this quotation:

"Moral suasion for the man who thinks, Moral suasion for the man who drinks, Legal suasion for the drunkard maker, Prison suasion for the statute breaker."

Some objection was offered with regard to the last line of this quotation, but the report was adopted. Brother Hobbs made a splendid speech, showing that the work of temperance in this country is just begun. He warned his brethren against growing careless and said that there is lots to do yet. He wondered that any Christian nation should tolerate the liquor business, and urged the brethren to rise up and put it out of existence forever.

Brother Anding read report on publications, which showed the power of the printing press, both for good and evil, and in a neat speech he urged the people to read only good literature. Our own State paper came in for a full share of discussion. Brother Trotter said: "Talk the news that's in your Baptist paper." Brother Lucas conceded the faults of the Baptist Record, but said, "It is, after all, the best paper in the world for Mississippi Baptists. Brother Derrick wished "that some brethren would write more for the Record and that some would write less." Brother Venable blamed parents with the bad literary taste of their children.

Brother Ball presented report on Sustentation, which states that it is a shame not to care for our aged ministers. While speaking of the liability of any minister to come to want in old age, Brother C. M. Thompson of Kentucky, called attention to the fact that the relations of one of the former editors of the Western Recorder are today beneficiaries of the Sustentation fund in Kentucky, and that through a bank failure in the same state the wife and children of a Kentucky minister of wealth, are now penniless. Brother Yarborough referred to the endowment fund that has been established for old ministers and which now amounts to \$600, and urged that it be immediately enlarged. Brother J. D. Cook urged that every minister should seek to lay by something for a "rainy day."

Third Day, Evening Session.

Consisted in a Layman's Rally under the direction of Vice-President Yarborough. Our splendid Secretary of the Layman's work, Brother S. R. Whitten, had a splendid program prepared and printed. Brethren Aven, J. L. Johnson, Jr., and J. T. Henderson of Virginia, all made excellent addresses, setting before our minds the possibilities of development among the layman.

Thus closes one of the greatest conventions in the history of Mississippi Baptists. "How Mississippi Baptist preachers do love each other!" We did not all see everything alike, but a vote of the body absolutely settled our differences. Every man seemed determined to abide by the will of the majority. The Lord was with us. "Let's say something." Amen!

Why Such Frequent Changes?

Jesus instituted his church and provided for pastors. There is no institution in all the world that can even be compared to the church in its value to the world. There is none other that is so sacred, none that should be so revered and there is none that Jesus Christ so much loves, and that has so exalted a mission in the world as the church. It is to abide forever. When all human institutions shall have fallen into decay, the church of Jesus Christ will still live in all of her pristine glory.

The most important office in all the world is the pastorate. The pastor has committed to him the most sacred of all trusts. He is to be to the church, teacher, director, shepherd, guide and exemplar. He is to give lessons by example in forbearance, humility, sacrifice, self-denial, liberality, charity, etc.

He is to be a faithful teacher of the word, but his work does not, by any means cease there.

The pastoral relation should be more permanent than it usually is. Frequent changes are hurtful to the best interests of the churches, and those things for which the churches stand. Divorces of churches and pastors are entirely too frequent. We deplore and deprecate the laxity of the divorce laws, and the frequency of divorces. We look upon the whole thing as being rotten, and betokening the disintegration, if not the entire overthrow of our social system unless the divorce evil be corrected, and that speedily. Low ideas of virtue and the marriage relation have led to this state of affairs—a departure from the scriptural ideal. Back to the scriptural idea of marriage, and no legislation will be needed to correct the divorce evil. A departure from the scripture teaching on the pastorate has led to all the trouble churches and pastors are having.

In apostolic times the Holy Spirit was consulted when a church wanted a pastor. The preacher allowed himself to be guided wholly by the Holy Spirit. Paul, in his charge to the pastors at Ephesus says: "Take heed, therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

These, I dare say, were faithful pastors, and there was not found need for them and the church to soon separate.

The reason why so many pastorates are short and unsatisfactory, is due to the world spirit in both the churches and preachers. A church calls the man that best meets its conception of a pastor for that church. It does not consult the Holy Spirit. Many churches do not care to know the Spirit's mind. It has erected its standard, and the man it would call must measure up to this standard. It may not be the Holy Spirit's standard, but that makes no difference, for the Spirit is not consulted any way.

Many of the preachers, likewise, have previously passed upon the matter, and have decided the matter as to the kind of church we want, and have decided to accept no other kind. Several conditions enter into their decisions, such as salary, healthfulness of location, social and educational advantages, a desirable pastorage, etc. Dr. Truett said at Hot Springs, that a certain preacher in submitting to a church the conditions upon which he would accept the church, made thirty-five demands upon the

church, and all had reference to his own selfishness. The church very wisely washed its hands of that preacher, and did a good day's washing when it did it.

A union of church and pastor, where both consulted only their own preferences, and the Holy Spirit was ignored, and God's will set at naught, must result unsatisfactory. In such a case, the church will not give the pastor the necessary moral support. No spiritual power will be developed in the church. Lack of fellowship for the pastor is most sure to follow.

On the other hand, where the pastor accepted the church, not because the Holy Spirit directed him, and placed his seal upon the union, but because of salary and other inducements, he will do the least amount of pastoral work he can, and hold his job. For the preacher who takes such view of the pastorate, it is nothing more than a job, to be held only until he can get a better one.

Whenever preachers and churches put the pastorate on a scriptural basis, and seek the honor and glory of God, instead of their own selfish ambitions, then will cease to be the frequent changes in the pastorate that has been the bane and curse of some of our preachers and churches. There will also be fewer churches without pastors and all because they cannot pay as large salaries as some other churches. In this matter we are approaching a crisis. Many are leaving the ministry for more lucrative positions, or business. Of course, such men were never called to preach. They choose the ministry as a profession. Churches are demanding more and more, worldly culture, rather than heart power, in the pastor. The world spirit is largely dominating the church and religious life of today. What does it all mean? It does not require a prophet to answer the question.

W. I. Hargis.

TO THE CHURCHES OF ALL DENOMINATIONS THAT HAVE SUFFERED FROM THE NUMEROUS CYCLONES THIS YEAR.

We are willing to donate one \$60 scholarship to assist every church that was injured any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us, we are,

Very cordially,
HARRIS BUSINESS UNIVERSITY,
Jackson, Miss.

Let Something Good Be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall instead

Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown
And by the cross on which the Saviour bled,

And by your own soul's hope of fair renown,
Let something good be said.

James Whitecomb Riley.

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A Full Load.

It is a great and wise thing for one to have all he can do. No one should wish a life-work that would not fill every day full. This is a happy condition, an ideal condition. But it is just as foolish, and as dangerous to the best results, to overload as to underload. The condition that will bring the best results in the life of anyone is to have all he can do thoroughly, with a short time each day for rest. The same things are true of an aggregation of individuals. The work our Convention has assumed is much larger than one would think, unless he pause and enumerate the different things we have undertaken.

It is therefore, in opportune time, as we are just entering upon the new convention year, for every pastor, leader and worker in the territory of the Convention, to take time to get squarely before his mind is just what we have assumed as a convention.

1. The work of endowing Mississippi College is one we have on hand, and shall have on hand just as long as we have a vigorous and growing college. As the years go by, our educational needs will increase. So it is perfectly clear to any thinking mind that each decade must put considerable money into the endowment fund, or the denomination will suffer great loss. The college yet holds endowment notes against many of our brethren. These will have to be met very soon.

For seven years in succession the Convention has endorsed the plan of the trustees for making a financial movement for

Mississippi College every five years. The last of the notes now on hand will be due two and one-half years from now, and then another educational campaign will be due.

2. The building movement of the College will this year be pressing its claims upon the constituency of our Convention, as it has not done before. The money stringency which began last fall prevented the payment of quite a lot of notes to the building fund, which ought to be paid during this convention year. These added to those which will fall due this year will make it doubly heavy on our people, on this score, for this year. It is very important that all notes on building fund, falling due from year to year be met promptly. Some of the buildings and improvements have been completed and others must soon begin. It is manifest that we cannot relax our efforts in this department of our work.

3. The Orphanage, in its running expenses, will require a larger amount than in any year of its history, as the number of children is growing larger with each passing year. And it might just as well be said here and now that in the very near future we shall have to enlarge our capacity for caring for the increasing number of children in the Orphanage.

4. The equipping of a Tri-State Sanatorium, located in Memphis, is another enterprise to which our convention committed itself one year ago at Hazlehurst. This commitment was re-affirmed at Meridian last week. It is agreed that Mississippi Baptists will undertake to raise for this purpose in cash and good notes, within the next year, \$50,000.

5. The helping of our storm-swept churches is still another obligation, which Providence has placed upon us. If we do our manifest duty in this direction, at least \$5,000 will be required at once. This item of work which has been providentially laid upon the churches is in addition to what we felt was all we could carry. But shall we not meet it. Surely all of God's redeemed ones say, yes.

6. Mississippi's prorata of the additional \$600,000 endowment for the Theological Seminary at Louisville, has been set down at \$40,000. The Convention at its recent session in Meridian cheerfully and unanimously accepted the apportionment. This amount is to be raised within the next three years. We should not come short in a single one of the items, as every one of them is of great importance. So it is seen that within the next five years our churches shall have to raise, exclusive of our current expenses in our churches at home and State, Home and Foreign Missions, Ministerial Education and Sustentation, something like \$200,000.

In view of the great demand for education many of our brethren thought two years ago at our Convention at Vicksburg that the Convention ought to undertake the ownership and operation of a denominational female college; but, after carefully thinking over the situation for twelve months, the Convention decided at Hazlehurst, that in view of these large obligations mentioned above, we could not afford to assume another educational institution for the present.

The Convention regards this as an important and much needed enterprise, but felt that for the next few years we had all we could afford to undertake, without this.

To meet the obligations we have assumed will require that every pastor bring all his forces into line and that he be cautious in considering appeals from without, however worthy they may be; because, however, kindly, the churches may feel towards any outside appeals, they cannot heed them without injury to their own work and obligations. There are limitations to all human ability and activity, and if, as shown above, the churches have on themselves now all they can carry, it would be foolish for them to take on themselves more, because the appeals might be worthy and even urgent. And in addition to all that has been said, it should be also said that although Mississippi made the largest increase of any of the states in her gifts to Home Missions, yet she assumed at Hot Springs \$2,000 of the deficit in this fund.

There is yet another item which is unusual and means a good deal to us. We refer to the deficit on our own Mission fund, of something like \$5,000. So, it is very clear that the churches have about all they are able to take care of. But they can meet these obligations, if all will line up for business in the beginning of the year; and not a line of this article is written by way of complaint or censure. We only wish all our pastor and leaders to bear in mind the magnitude of the work we have undertaken, and to caution them against assuming outside obligations, and the Record is in full accord with the convention in all its undertakings and offers its services in every possible way in attaining the ends aimed at by the Convention.

A gracious revival is in progress at Moak's Creek. Rev. G. W. Riley is doing the preaching. Ten accessions to date.

In the recent sudden death of C. C. Williams, of Meridian, his city and church are great losers.

We are in receipt of the catalogue of Hillman College, which is well gotten up, and is ready to be mailed to any who wish it and will address Prof. L. T. Dickey, Clinton, Miss.

Rev. W. S. Allen, pastor at Picayune, is in run down health and is spending some weeks in Jackson under treatment of Dr. W. B. Thomason, specialist in electric treatment, and seems to be improving nicely.

Dr. A. C. Watkins will not give up his work in the "Instituto Madero," in Mexico. He has been led to feel that it is his duty to remain there. May God's richest blessings and guiding hand be his in his work there.

On last Lord's day, in the Immanuel Church, Meridian, Gordon and Guy Hurlbutt and John M. Goodley were formally licensed to preach the gospel. Great honor upon the church and pastor.

We extend to the relatives our sympathy in their hour of grief over the death of Mrs. Zilpha Ellis, the mother of our esteemed brother, Rev. J. T. Ellis. She was 89 years of age, and had lived in widowhood 55 years, rearing her children to respect and usefulness.

Thursday, July 16, 1908.

Raymond Church had a great day Sunday. Pastor Wooster brought to his help Dr. Price, who for years has been professor in the Presbyterian Theological Seminary at Clarksdale, Tenn, who preached in the morning, and Dr. B. D. Gray preached in his masterful way at night.

Rev. J. E. Thigpen has resigned the pastorate of the Magnolia Church, effective January 1, next. He has no work in view, and is, therefore, we presume, open to consider other places. He has been at Magnolia several years, and has done faithful work and is one of the best men among us.

On his return from our State Convention, Dr. C. W. Thompson, editor of the Western Recorder, Louisville, Ky., stopped over at Jackson, and preached a fine sermon on prayer, in the First Baptist Church. He is a delightful brother to have in your home. It is the judgment of many that no man could better fill the place made vacant by Dr. Eaton's death than he.

Dr. W. T. Lowrey, President of Mississippi College, goes to Colorado this week where he may remain for two months. He goes on account of the health of one of his children, who has been ordered by the physicians to go to the mountains for the hot summer months. Dr. Lowrey regrets exceedingly to be out of Mississippi for the summer, but he feels that his duty to his child demands it. Mr. M. P. S. Berry, the new registrar of the college, will be in the college office, in charge of all college business. Dr. Lowrey's address for the present will be Ramona Hotel, Cascade Cannon, Colo.

The policy of the late Convention was vigorous and its measures wise and aggressive. The work authorized will give the constituency of the Convention quite all it can do. But the redeemed of God, bought with the infinite price of his Son's blood, should never wish anything less than all the work they can possibly do. The normal condition of life, and the conditions of success are full hands, hopeful spirits and clear consciences. With these success is sure. God, give them to us.

The conditions under which the Convention met in Meridian last week and those under which it met in the same place 16 years ago were strikingly different. Then the body was nearly equally divided on the college removal question, the feeling high and the fellowship at a low ebb; last week a solid front was presented by the Convention on all questions. The contrast was great in another respect. Then our honored brother, Dr. Webb, presided. And he presided like he did everything he undertook—in a masterly way. We thank God for the harmony in the ranks of Mississippi Baptists today.

The most pathetic scene that has ever been witnessed in our Convention was when Dr. W. S. Webb, now 83 years of age, came hobbling into the Convention, supported by his son-in-law, Dr. R. A. Venable, and his nurse, an old colored man. Too much honor cannot be bestowed upon this veteran of the cross. There is no way of computing the value and far-reaching power of his long life so full of

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labors. His old students wept like children and hung around him as a father. May the God of all grace bless, comfort and keep his aged servant in the hollow of his hand till the days of his pilgrimage shall close.

At this juncture, Captain W. T. Ratliff, for more than 30 years president of the Board of Trustees of Mississippi College, and intimately associated with Dr. Webb during his nearly 20 year's incumbency as president of the college, said:

"No man living can estimate the influence for good that has been set in motion by this servant of the Lord. Eternity alone will make this revelation. But as to the work done by him during the 18 years he was President of Mississippi College, I had, as President of the Board, a good opportunity of knowing. I rejoice to see the expressions of appreciation tendered him by this Convention, and from long association with Dr. Webb, knew him to be worthy of them all."

We had first-class entertainment in the home of Mr. and Mrs. W. R. Pistole, only two blocks from the church. Mr. Pistole is Chancery Clerk of Lauderdale county, and an excellent gentleman. Mrs. Pistole is a member of the First Church, and a most excellent lady. We also had the pleasure of meeting in her home, her mother, Mrs. Stroud, a strong common-sense lady of the old school. We desire also to say that the consideration and respect shown us throughout the convention in our official duties were greatly appreciated and helped very much to make the Convention the Convention it was. We appreciated the honor of the office more than words can tell. The esteem of the brethren is of more value than gold.

The Convention has met seven times in Meridian, in 1865, 1868, 1872, 1881, 1886, 1892 and 1908. The Presidents have been D. P. Bestor, M. P. Lowrey, W. H. Hardy, J. G. Hall and W. S. Webb. And it is safe to say that the Convention was never better cared for than at its recent sessions. Dr. Shipman and his faithful co-laborers spared no pains in providing for the convenience and comfort of the Convention. He has not only fully entered upon his labors there, but into the hearts of his people. They are erecting one of the most extensive Sunday School buildings in the State, and their church building is all that could be desired. The whole arrangement is first-class.

There was no formal address of welcome at Meridian, and yet we had one of the most real and satisfactory welcomes that has ever been extended the Convention. It began as we stepped from the train and continued to the end. The hospitality was whole-souled and generous. The brotherly love and fellowship were beautiful and helpful. The esprit de corps of the Convention was very fine. There seemed to be no little undercurrents of jealousy or bad feeling of any kind, but the prevailing spirit was "In honor preferring one another." "Behold how beautiful it is for brethren to dwell together in unity."

The next session of the Baptist State Convention is appointed to be held with the Winona Baptist Church on Tuesday, 7 p. m., after the first Sunday in November,

1909, being November the 9th. There will be two meetings of all our associations, except the Gulfcoast, before the next Convention, there being 16 months between the last Convention and the next. The vote for the change stood about two to one in favor of the change. The trial will test the advantages of the change.

In connection with the report on Education in our recent Convention an excellent speech was made by Rev. S. B. Culpepper, the president of the new Clark Memorial College, which is to be opened at Newton. The founding of Clark Memorial College was decided upon by our brethren of the General Association at their meeting last fall, and has been referred to before in the columns of The Record. The General Association has invited twelve district associations to assume the management of the institution. Brother Culpepper is manifesting commendable zeal and energy in his work, and we hope the new school will be crowded with boys and girls. While we have always wished that Baptists of Mississippi could be united in one general body, yet we have had the kindest feelings always toward the good brethren who compose the General Association. While the building and maintaining of a first-class college is a tremendous task, yet the brethren have gone at it bravely and we hope they can accomplish it to the helping rather than the hindering of the other noble work which they are doing.

A Card of Thanks.

It is with deepest gratitude to God and with heartfelt thanks to the brethren of the Convention that I have heard of their sympathy and prayers for my little son whose sickness called me away from the Convention on Thursday morning.

It was a great sacrifice to have to leave, but this was compensated for in large measure by the tender interest manifested in me and mine by the prayers that ascended for us.

My son is, at this writing, July 14th, about well again. May our Father richly reward the dear friends who took an interest in us both at the Convention and at home.

Sincerely,
J. L. Low.

Blue Mont.

The home of the Southern Baptist Assembly. Endorsed by the Southern Baptist Convention. On the Southern Railway eighteen miles east of Asheville, N. C. The depot is 2,525 feet above sea level; some of the building lots are 3,000 feet.

A number of Baptists from Mississippi and from twelve other states already own lots in the grounds. A number of choice lots of a half acre for sale at \$11 per lot. Send \$25 as first payment and secure a good lot in this summer capital for Southern Baptists.

A beautiful illustrated booklet free for the asking to those who think of buying a lot in the Land of the Sky in the most unique town on the American continent. Write B. W. Spillman, General Secretary, Kinston, N. C.

Sparks from the Anvil.

By R. M. Boone.

Here is a second to your resolutions, Brother Price.

The cry against orthodoxy is the same voice which was heard in the garden, and caused the first pair to disbelieve God.

With the commission in our hands, and a positive message in our hearts, we need not preach as the scribes but as the ambassadors of Christ.

Professor Drummond says that "missionary reports" are said to be valueless; they are not half so valueless as anti-missionary reports.

The Delta is no doubt a great and hopeful field and offers a great opportunity for the Baptists; but we are glad that it is not the only fruitful field for the Baptists.

The money bags of representation will, in all probability, come up again in the Southern Baptist Convention. Every State Convention ought to pass such resolutions as the Kentucky Convention, requesting the Southern Baptist Convention to do away with the money basis. It is impossible to maintain it and be consistent with the spirit of Christ's Kingdom and the government of New Testament Churches.

Rev. Walfred Lindstrom of South Dakota, says that there are four kinds of sermons needed now: Practical sermon, sincere sermon, drawing sermon and gospel sermon. Why is it that the gospel sermon cannot be practical, sincere and drawing? If ministers would preach the gospel they will meet all the present day needs.

"Of all the people in the world, Baptists are under obligations to educate," says Dr. Mullins. That obligation arises from the commission to teach all nations, and from the very nature of our democracy. We must know something if we would teach the world, and we must be educated or surrender our right of self-government to some pope, bishop or board of elders.

It will be a sad day when the notion prevails that no one can lead sinners to Christ but a professional evangelist. It is nearly that way now in places. It was not so in apostolic times and it is not so now where the churches realize their appointed work. Every pastor and every Christian is an evangelist. The kind of evangelism we need now is that which enables pastor and people to lead souls to Christ and to rejoice all during the year in the conversion of sinners.

"In the divine purpose from eternity and in its consummation in glory the whole number of redeemed are conceived of as a unit, and is set forth in the scriptures in the following or like terms: The church, the general assembly and church of the first-born who are enrolled in heaven. The Body of Christ, the Bride, or Wife, of the Lamb," etc., etc.; said Dr. B. H. Carroll in his sermon at Hot Springs. That knocks out all Arminians and is in accord with the articles of Baptist faith from time immemorial.

Indianola, Miss.

A Good Meeting.

I am just out of a meeting with the Senatobia (Miss.) Baptist Church, Rev. A. T. Cinnamon, pastor. Certainly the Senatobia Church is a fine body of people. How I rejoice in them. They are noble, true and good, and God is blessing them. Their gifted pastor is a Kentuckian, and he is bringing things to pass. They are moving up and on.

The work increases along all lines. Already the Sunday School calls for new quarters, and is increasing in spiritual life as well; and church and pastor are in happy accord. Our meeting was one of deep, spiritual power from the first. The pastor began it June 21 and I got to him on the 22nd. We sowed and reaped for 2 weeks and 25 were added to the church—17 by baptism and 8 by letter.

This is my first meeting in Mississippi, and I have been so royally treated as to feel surely Mississippi Baptists are among the chosen of the earth.

I am indebted to the Senatobia church and pastor for many kindnesses. God bless them in all their ways; and may God bless you in your noble work.

Fraternally,

M. E. Staley.

Lucedale.

We received 22 members in our meeting that has just closed—20 by baptism, 2 by letter.

Lord bless you in the work.

R. J. O'Bryant.

The Baptism of John.

By Rev. W. M. Rudolph.

Why is there so much confusion upon the nature of John's Baptism? The Apostles had no trouble about it. I will tell you why. The trouble is with those who are in error upon the act and subjects of baptism. John's baptism is called "the baptism of repentance." Mark 1:4; Acts 19:4. Since infants cannot repent, John baptized no babies. Therefore, Pedo-baptists have no use for John's baptism in their business. He also required the evidences of a new heart before baptism. Matt. 3:7. Therefore those who believe baptism to be in order to salvation have no use for John's baptism.

Again the practice of John points too strongly to immersion to suit the affusionist. It was "in the river of Jordan." And where "there was much water." They are afraid they will see in John's baptism the example of Jesus, for he "left us an example that we should follow his steps."

Let us consider! That is the difference in John's baptism and that performed by the Apostles? I can see none. They both baptized the same sort of a person, viz.: a believer that had repented. Acts 19:4; 8:37, and 2:38.

Both certainly baptized with the same action. John Baptized in the river and they went down into the water and came up out of it, so it is plain that it was by immersion. Besides, the word translated "baptize" means "to dip in water," and Paul says "We were buried with Christ by baptism." So Christ was buried in baptism, hence John immersed him. Then, we are buried with him by baptism, so we are immersed also.

Where is the difference then? It will not do to say John's baptism lacked authority—the Jews would not say it. John was Christ's messenger. He would not have come in his own name. Hence, what he did was in the name of the Father and Son. All the Trinity was present at baptism of the Saviour. God spoke, the Son was seen kneeling in prayer, and the Holy Spirit shed his divine light upon this sacred scene. Reader, what think you? Was that baptism of any consequence? Was it soon to be set aside by another? If so, where is the account of it?

John's baptism was of divine origin, and sanctioned by the Triune God. This is the baptism of the Saviour, an example. Did he command another, or commission us to perform this?

If the baptism of John is not Christian baptism then we would not receive it. If it is not Christian, then Christ did not command it, and it has no place in the Church of Christ. But such a contention involves us in great difficulties. Then the founder and head of the church received one sort of baptism and commanded another. The Apostles all received this baptism, then, the charter members of His church were in it on a baptism that is declared to be not Christian.

If Jesus Christ was to come to this earth today and should identify himself with a church, (which he would certainly do), what would he join? He would go to the church that would receive him on His baptism: that is the Baptist. All others reject His baptism. It looks to me as though Jesus is a Baptist. What do you think?—Central Baptist.

True worth is being, not seeming.

In doing, each day that goes by,

Some little good; not in dreaming

Of great things to do by and by.

For whatever men say in their blindness,

And in spite of the fancies of youth,

There's nothing so kindly as kindness,

And nothing so royal as truth.

—Alice Cary.

The Well in the Valley of Baca.

Faith always sees the rainbow in the storm. It is a poor philosophy that fails to understand that there can be no rainbow without rain, but philosophy explains everything and sees nothing. Faith sees. Good comes out of all the evil that God sends or permits. The sweetest joy grows often out of the bitterest sorrow. He that goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, bringing his sheaves with him; but it is long waiting between the sowing and the harvest. And to the man who is sowing the seed is precious; to sow it is like sowing his very life. The traveler who faints with the thirst and heat of the valley of Baca knows that just across the valley there is a fountain. He may even see that fountain as he dies, for there is a sort of magic in the desert air that seems to bring distant objects near; but no mirage ever slaked a traveler's thirst. Yet there are those who, passing through the valley of Baca, make it a well. They find a fountain there that is no delusion. It waters to satisfying. They seem to be far away from the temple where God manifests his presence. They are in the valley of weep-

ing, in the land where the traveler dies of thirst and sinks into the last long sleep hoping that he will awake in a place of "broad rivers and streams." Yet even in the desert there is a living rock—a rock from which a perennial fountain flows, a rock that is found only in the valley of Baca.

Is it possible to have fellowship with Christ and yet never to taste his cup? Is it possible to follow him and yet never to bear his cross? Is there any road to God's temple that does not lead through the valley of Baca? It is hardly necessary to ask these questions, for there is no one who has escaped or can escape the bitterness of life's cup. A Valley of Weeping lies across every path. There is a sort of worldly wisdom that shows a road through the valley. It undertakes to make the passage easy. It bids us forget all the fountains we have passed and, above all, forget our own present wretchedness; but the wisdom that is from heaven whispers: "Blessed are they that thirst after righteousness: for they shall be filled." They that find the well in the valley of Baca are they that thirst.

Lord, happy are they that dwell in thy courts! They shall still be praising thee. They have climbed above the mists of the valley, and now they dwell in cloudless day. They forget the sorrows of the way, and the gates of thy house have closed between them and their griefs. Blessed are they that dwell in thy presence, but far more blessed are they in whom thy presence dwells, within whom the water that thou dost give even in the valley of Baca Springs up into a perpetual fountain of everlasting life.—Advocate.

Blind Tom.

The announcement of the death of Blind Tom will bring a surprise to almost all. The younger generation will wonder who he was, that the press should take so much notice of his death, and the older generation will be surprised to know that he has not died before. Thirty years ago Blind Tom was one of the wonders of the musical world, and the secret of his peculiar abilities has never been explained. His name was Thomas Wiggins, and he was a slave on the estate of Col. James N. Bethune of Georgia. He was an idiot from childhood and never grew in mind, being as much a child at the time of his death as when he was ten years old. But the remarkable thing about him was that he had the faculty of remembering, and reproducing any sounds which he heard. He was a human phonograph. He could repeat speeches of some length although he did not understand their meaning, and he could be taught to repeat anything in any language. The most remarkable exhibition of his one talent, however, and that which brought fame to him and money to the family that owned him, was his ability to reproduce on a piano any music which was played in his hearing. The writer remembers hearing a musician play to Blind Tom an original composition which had not been published and had never been played in public before. Blind Tom at once took the seat at the piano and reproduced the music from beginning to end. He would imitate the most difficult productions. His reproductions were not technically accurate, and expert musicians could always distinguish omissions or variations in minor details, but the general impression of the music was reproduced with remarkable completeness, and the greater

part of his audiences did not know but that the imitation was perfect, note for note. But he was always an idiot, and it was weird and grotesque to see this misshapen, idiotic creature bringing the harmonies of the great composers from the piano, with many contortions and grimaces, and at the conclusion of the most sublime productions, jump from the stool and applaud himself and dance with delight. He brought much money to the family in which he was a former slave, and to their honor be it said, he was cared for suitably after his public exhibitions ceased until his death in Jersey City. Blind Tom's mother died in Georgia a few years ago at the age of 105 years. When she was bought by Colonel Bethune, she held in her arms a blind, helpless babe, who was considered of no value, and no price was paid for him. It was one of the romances of life that this blind, idiotic babe should bring fame to himself and fortune to the family which believed they were receiving only a burden.—Watchman.

Costing too Much.

By Rev. O. P. Eaches, in Watchman.

In Acts 14:1, it is said that Paul and Barnabas "so spake that a great multitude both of the Jews and also of the Greeks believed." Paul was an eminently thoughtful and wise preacher. He adapted his discourse to the occasion and the audience. The addresses on Mar's Hill and in the synagogue at Antioch are utterly unlike each other. His aim was to persuade people that he might win them to Christ. His aim was, not to attach them to himself, but to Christ. He avoided rhetorical display (1 Cor. p.1); he did not wish to dazzle them with words; his desire was, not to please, but to convince, to persuade, to lead them to a decision for Christ. He desired, not to touch the surface of their lives, but to get down to the bottom of the man's soul. He was hungry for men as is evident in 1 Cor. 9:19-22—but he wanted all there was in the man. He would resort to no unworthy ways to reach them.

There is a tendency, widely growing, to resort to cheap and unworthy methods of reaching the crowd. A minister announces that he will preach in the uniform of a soldier; another has a tent pitched in his meeting house; another spreads in the papers that beautiful young ladies will act as ushers. An evangelist crowds his house by having men whistle the tunes—and he crowds his house. Another evangelist takes off in order his collar, his coat, his vest—throws his shirt wide open, throws himself upon the floor—the crowds come. A New Jersey minister turns his Sunday service into a smoker and a vaudeville entertainment.

When a minister enters upon this course where will he stop? A congregation fed upon grotesqueness, buffoonery, vaudeville entertainments will clamor constantly for more. A pastor, a church may suffer from false dignity. There may be an icy regularity that will chill the worshipper and repel the common people. There may be a tediousness and stiffness in the pulpit, the discussions of topics far away from the everyday life of men that will give no food for hungry souls. A congregation may dwindle because there is no social life in the church. A house to house visitation which ought to be the every day life of the

church is looked upon as almost a modern miracle.

A church may pay too much for a crowd. There may, for a present apparent success, be the sacrifice of the permanent power of the church. The thoughtless will be stirred up for the moment—the thoughtful may be repulsed. There is something due to the honor of the name and cause of Christ. It is sometimes true the more members a church has, the weaker it becomes. The desire to do odd things is a source of weakness. The church may not be a Sunday concert, a circus, a rival of the Catholic Church in its scenic displays, a lecture course—it may be a place of hearty fellowship, of joyous worship, of attractive surroundings, of prayer and address that come close to the daily lives of men, a home-like place—a place so full of the presence of Christ that the incomer will say: "God is in me of a truth," (1 Cor. 14:25). It is true undoubtedly that it is more difficult to attract men to worship than it was years ago. There come a temptation to the pastor and the church to make use of agencies that are in themselves unfitting and unworthy. The church should make a sensation—the Apostles did (Acts 17:6)—but sensationalism is something of a different mould.

A man may gain notoriety and a seeming success by paying too much for them. A pastor may pay too much for a crowd.

"I dare do all things that do become a man, He that doth more, is none."

The pastor and church are entrusted with the honor of the name of Christ—they must see that no blot is put upon it.

Hightstown, N. J.

By Their Fruits.

Doctrines must be tried by their fruits and lives by their results. It is Christ's own rule. Therefore nothing could be more childish than to waste time discussing the merits of any theory that cannot be tested by this rule. The doctrine that shows good results in the lives of those that accept it should be counted orthodox. This practical test of religious theory and faith is especially to be applied by each individual in trying his own faith. Religion that fails to make a man better is worthless, and no man has a right to think that he is growing in goodness unless he is growing in usefulness. Unless goodness is not the kind that the Judge will recognize.

Perhaps it is unwise for any man to sit in judgment on himself or on any one else. It is best to leave all judgment to Him who has the right to judge. All our work is his, and its fruits are carefully stored in his garner. He that soweth bountifully shall reap bountifully, but the grain is not seen till the harvest and the threshing are past. We cannot judge ourselves, at least now. But it is well to keep in mind the rule by which He will judge us.—Advocate.

Self-sacrifice is the distinguishing characteristic of "the mind that was in Christ Jesus." Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. That spirit is filling the hearts of men and the homes of earth with the beauty of holiness and the joy of heaven.

A Bad Habit Stopping at Mole Hills.

J. F. Gambrell.

When General George Washington was a young man, he went with General Braddock in his ill-fated expedition in which the General was defeated. It was only by almost superhuman efforts that the remnants of the army were saved. Afterward, commenting on General Washington said that the expedition came to grief because General Braddock instead of pushing on to his objective point and getting ready to receive the enemy, stopped to level down every mole hill in the way.

That habit of mind that stops to level mole hills, has brought more disasters and retreats in the army of Christ than almost anything else. Of course there are ideal conditions, always desirable, and there are ideal ways to do things, but some people insist on doing them that way or no way. I repeat a good story, connected with General Stonewall Jackson's campaign in the Shenandoah Valley. He went around at such a rate that the Federals could not locate him. He wished to cross the Shenandoah River, and be ready to attack the enemy early on the morning. The river is not very wide, but in a good many places, not very deep, but too deep for wagons to ford. He told his engineers to make a way for the wagons and artillery to pass over and he told the wagon master to get the train over as soon as possible. Long before day the wagon master woke the general up and said, "The wagons are all across, General." General Jackson was very much astonished, "How did you get them over?" he said. "On a bridge," he answered. "The wagon master was a blacksmith, and a man of excellent sense. 'Who made the bridge,' inquired the General. 'We did.' 'How did you make it?' 'We piled up rocks in the river, put poles in them, laid rails across and went over.' 'Where are the engineers,' asked the General. 'They are up yonder in the tent, making 'picturs.' While they were drawing it all out, just like they had learned it at school, and going to have it in a thoroughly military way, or no way, the blacksmith, by using common sense, had done the work."

Those men, making the "picturs" are like a good many preachers. They are always making "picturs" of what ought to be done, and fail in getting into any movement, or in doing anything worth talking about, until everything is perfected, which is never.

These "pictur" men have keen eyes for mole hills. They say the road ought to be leveled. If there is a bump in it they will stop and level that bump. They are strong in leveling anything, and they are strong in talking about the mole hills, but always insist that somebody else shall go on and take up a position and do something to win the fight.

Such men are not wanting among us today. They abound in small objections. They would have millions of people in China go without the gospel before they would let them have it in a way they themselves do not regard the best. They can see every possible objection to what other people are doing and lose the day, while leveling mole hills and talking about mole hills.

It is not likely that conditions will be all ideal in our day. We will not have

ideal preachers, nor ideal churches, nor ideal members in churches. If we go and do anything, we must do it by going over some of the mole hills.

I am thinking now of a man who has real strength as a preacher. Ten years have gone by, and he has done less than nothing. The churches he has preached to have dwindled. His field has withered. His influence is more circumscribed than it was ten years ago. What is the matter with him? He has contracted the mole hill habit. There is difficulty everywhere, not overwhelming, but big enough to attract attention. He preaches to his people about mole hills. He cannot be pleased with his brethren who refuse to take his view of the mole hill problem.

He really thinks probably that his brethren ought to stop the great work they are in, and settle some questions of mere expediency. He, himself, would admit they are not vital to doctrine. He would not deny that those who have not had a good eye for mole hills, but have just gone over them, have done a great work. No doubt, if he were pressed hard, he would admit that the mole hill crowd is less than it was years ago, that they are doing less. On the other hand, he would not deny that those who insisted on going along, even over a rough road, have really made good progress, but he cannot be cured of the mole hill habit. The fact is, he has his mind made up that the whole denomination must come to his view on minor matters, or else he will never have anything to do with the main body of working force.

Just now there comes to mind a church, that ten years ago was strong. It is out in the country. Some of the strongest preachers preached to it, but it fell into the habit of looking for mole hills, and, as is commonly the case, the church was lucky to find what it looked for. It took up every objection that the most inveterate fault finders could suggest. In ten years, a great change has come. Some of the old members who were happy and useful in the years afar back, have died. The young people have quit going to church, practically all of them. The church does not want a preacher, unless he has a mole hill habit fastened on him and will preach to them about difficulties and objections. The church has no longer any vital force and yet the few leaders continue their ruinous policy. They are leading the church to sheer defeat.

General Washington never denied that there were mole hills. Some of them might have been considerable. His point was that General Braddock ought to have thought of the supreme importance of reaching the point of destination and ought to have pushed along over the mole hills. That is a good thought for religious leaders.

There are plenty of difficulties—some greater, some less. There always will be, and, what is more, if we stop, they will multiply. If enough people will go over the mole hills, they will be smothered after awhile. Whenever a church comes to a standstill, because there are difficulties, then it begins at once to enlarge its difficulty and decrease its power to overcome difficulties. It loses momentum and cohesiveness. The real trick about riding a bicycle is to keep on. Whenever a rider stops, the thing goes over. Difficulties have a habit of getting out of the way of

people, who are in earnest, and who mean to go on and go over them. If the devil can induce a whole army to stop, because of some difficulty in the way, he has played a mean trick on the army. If the army will resist him, he will flee from them.

It ought to come to a good many people whether they are to stop and mark time, or go to sleep, and do nothing, because there are some difficulties in the way. There are a good many preachers that have been cast aside, because of this pernicious habit of finding mole hills, and magnifying them. Even if sometimes we come to mountains, what are mountains to men of faith? A man can climb a mountain.

It has already been inferred, but it is worth saying in plain English that many of the mole hills, which fault finders see, are imaginary. They are really not worth talking about. And some of the worst of the mole hill objectors point out are not obstructions at all, but helps. One can imagine evil until everything good will turn to evil in his mind, and some such people we have in many of the churches. Beware of the man or the woman either, who is always seeing a difficulty in the way. Take no counsel of such, and get them out of the lead in the churches. If they are preachers, who go out and preach difficulties, instead of preaching the gospel of hope and courage, let them go to the rear.

Some strong horses, which might be very serviceable, are not worth their feed, because they are always seeing frightful objects along the road, and dodging this way or that way. Such a horse needs the whip put on him hard and fast until he is cured, if he can be. If he cannot be cured, he ought to work with a blind bridle on a tread mill.

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At the home of the bride's mother, Mrs. E. A. Bowering, July 1, 1908, Mr. Charles Shepherd of Flora, Miss., and Miss Brunette Bowering were united in marriage by Rev. Charles L. Lewis.

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A Sad State of Affairs.

It is said that ten thousand churches, Missionary Baptist Churches, within the bounds of the Southern Baptist Convention, have not contributed anything for Foreign Missions. This is awful to say the least of it. Whose fault is it? Who is responsible under God for this state of things. Humanity is the same everywhere, and the same thing that develops a missionary spirit at one place will do it at another, if it is put into practice. Everything pertaining to the Christian religion comes along by a system of education or training, except one, and that is the work of regeneration, this is done by God himself independent of man, the rest comes by training. While men may train themselves to better things, yet the great work of teaching and training, in my opinion, rests with the ministry.

If there is a Baptist Church that takes no interest in missions, put the pastor on the witness stand and pin him down closely, and I predict that the reason will soon be found out. Take a lot of churches that do not contribute to missions and I'll show you a lot of anti-missionary or missionary pastors.

There is not a Baptist Church in the land, the Primitive (?) Baptist Church not excepted, that would not contribute to missions liberally if it was faithfully taught by the pastor that it was its duty to do so. If there is a pastor in the land who does not believe this, let him try for one year, and then if God does not bless his efforts and make him feel happy, I'll quit talking about missions. If I was a preacher,

and pastor of a church, I'd do it about this way: I'd preach on the subject, after first posting myself and convincing myself that God required it of me, until my people began to believe that there was really something in it, and perhaps after all God was demanding missionary contributions at their hands. Then when they met in conference, I would have some brethren that had been converted, to make a motion to take a collection for missions at a stated time in the future. I'd preach on it, and in some way talk about it until at least some of them had missions on the brain. Then I'd carry out the demands of the church, work it so as to saddle all the responsibility on the church, appoint some brethren to take the collection. If I got nothing, I'd thank the Lord that I had at least given them an opportunity to give. But it will not be that way. I would be certain to get something, and when I got it I wouldn't rub the hair the wrong way by telling them they ought to have done better than that. I should thank them in the name of God for what they had done, make them believe that it was money invested in God's great trust company that would be returned to them with interest.

I forgot to say one thing, always when the collection is to be taken, let the preacher start it with a contribution from the pulpit. Has he any right to expect the brethren to give when he doesn't give himself? It seems to me that our State Secretaries might come in along here somewhere—suppose the Secretary should appoint a place and time, after writing to all the

pastors of an Association, or publishing it in the paper for a meeting, **A Preachers' Meeting**, not on a railroad, or in a town—but at some central point in the country. There talk up, and pray about missions. Get every pastor to obligate himself to take an interest in the work. Show him the awfulness of his delinquency in this matter. This would be striking at the very foundation of the matter. For if the preacher gets mission in his soul and on his mind, he'll give it to his people. It's catching, you know.

J. R. Sample.

Summit, Miss.

Field Notes.

The writer has been on the M. & O. Railroad for the past two weeks, between Meridian and Corinth.

Shuqualak was the first stop from Meridian; Rev. W. H. Thompson is pastor here. Regretted the failure to meet him. The outlook, it was learned, is promising.

West Point—Here, found Brother Cates in a great meeting. Two days were spent here enjoying the services. The meeting was being held in the Presbyterian Church. The congregations at each service were immense. Brother Cates' methods are in some respects unique; but no effort is spared to secure genuine results. Each day the writer was present there were nearly 40 professions. In all about 300 up to the time of leaving. At the present writing the writer is at Okolona.

Aberdeen—Rev. W. D. Bosdell was found packing his grip for his new field, Memphis, Tenn.

The saints at Aberdeen are on the lookout for a man to fill the place. May the Lord direct the right man to this goodly place.

Amory—Rev. J. F. Hailey is the efficient bishop at this place, a good town, a good people, a good church and a good pastor ought to bring things to pass. There has been much improvement in the place since last visited by this scribe. Brother Jeff Rogers' smiling face was seen on the streets. He makes his home here and preaches to nearby churches. The Record has numerous friends in this town.

Baldwyn—Rev. E. T. Mobberly is the pastor. The people speak in highest terms of his work. The aspirants for Congressional honors held a joint debate here on the 4th. The discussion was lively and enjoyed by the immense crowd. E. S. Candler and George Mitchell were the entertainers. Brother Candler pleads to be returned for vindication, but Brother Mitchell is afraid that he would still be his opponent in the next campaign should he be returned at this time. Well, one of them will likely go up to Washington, and Mr. Mitchell being a young man, can wait. A splendid dinner was served, and we had some horse races and a lively ball game.

Corinth—Pastor Ellis is a new man in the State, but from information received, he is the right man in the right place. A good preacher, a good hand-shaker, he wins his way into the hearts of his brethren.

But now the Convention calls, and the call must be obeyed. O. M. Lucas.

Deaths.

Mrs. Zilpha Bryant Ellis.

Mrs. Zilpha Bryant Ellis was born August 13, 1819 in Wayne county, N. C., married to William Ellis in her seventeenth year, and removed to Georgia, thence to Mississippi. Professed religion and was baptized by Rev. Berry Hall in 1852 at Old Ebenezer, the first house of worship probably ever erected in the county, and which was burned during the Civil war. She was afterward a member respectively, of the Lexington, Bowling Green, and Mt. Pleasant Missionary Baptist Church, in which latter she remained to the close of her life. Her death occurred July 1, 1908, at 3 p. m.

A husband, three daughters and a son preceded her to the Better Land. Three sons, Capt. E. S. Ellis, S. W. and Rev. J. T. Ellis; a daughter, Mrs. Sarah Causey, and grand children to the fourth generation survive her. Feeble for months, the end was hastened by a fall from which painful injuries resulted, and although surrounded by every care and attention, and the most devoted ministrations, the last days were attended by intense suffering, during which the lovely traits of a Christian character shone with vivid lustre. Submissive and trusting the only approach to a murmur were such expressions as, "Why does my Saviour delay so long?" and again when racked with pain the feeble voice whispered, "The victory will be worth it."

She possessed in the highest degree that capacity which raises human nature above all other creation that of knowing and trusting her God. Believing that life for each of us is His plan for our good, and trusting with perfect confidence that all which we do not understand is as truly a part of that plan as those which we do comprehend.

Forbearance, patience, faith, hope, charity, were the materials molded in the crucible of life by a mind submissive to the Divine will, into a character that will always stand in the memory of those who knew and loved her as a monument of a noble life and noble living.

A widow for nearly fifty-five years, she was left with helpless little ones to rear and train, bravely she bore her standard in the battle of life, rearing her children to manhood and womanhood, and when the years of helpless age came on was richly repaid in the wealth of filial devotion that shined and eared for the bowed form whose head was whitened by the sorrows of nearly ninety winters, while the eter-

nal sunshine of perfect faith and trust in God budded in her heart and blossomed in her life.

Many relatives and friends mourn the death of this good woman, but when the first inevitable shock is passed the memory of a well-spent and useful life will be fragrant with deep consolation. In this darkened season through which all must pass, there is maybe, a richer beauty though obscured for a time by the passing shadows, for as under the rain-darkened and wind-swept furrows of the spring the hope of the year is bursting into life, so beneath the rains and dews of an afflictive Providence, God is ripening for us His harvest of purer desires, nobler purposes, higher aspirations, hopes that lay hold on life eternal. Then when the sun shines again, and life again smiles, if we have yielded ourselves to the till of the Husbandman, there is for us, if a more sober, yet a richer beauty in the knowledge of divine things into which our faith has ripened in the experience of the Almighty love to which we betook ourselves for shelter in the storm; in the closer kinship with Heaven, which it may be, could have been opened for us only by one of the dearest and in the more faithful diligence with which we make our steps turn Heavenward.

Aga.

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Marble.

Mrs. Martha G. Marble was born in 1830, in Jefferson county Miss., married in 1852 to John Marble, afterwards deacon for many years of Fellowship Baptist Church. She united with this church early in life and lived a consistent member to the day of her death, Jan. 31, 1908, of pneumonia.

She was the mother of five children, three of whom survive her: Walter G. Marble, John A. Marble and Cora Bolls.

This gentle Christian was timid and retiring in disposition, yet an exemplary wife and mother, an earnest, faithful member of her church. Her latter years were clouded by increasing deafness, which to her great sorrow prevented her full enjoyment of church services.

We and the other members of Fellowship Church and all friends and relatives extend sympathy to the bereaved family.

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Susie Young.

On the 26th of June Sister Susie Young passed to her reward. She was in her 80th year. She was truly a good and great woman. Her husband having fallen in the sixties, she assumed his place and went to work. She reared her eight children and all of them became Consecrated Christians. Four of them preceded her to the glory world. These four were leaders in Christian work and the four who remain are the very salt of the earth. This proves the greatness of the woman by the imperishable product.

Blessed are the dead who die in the Lord.

W. R. Cooper.

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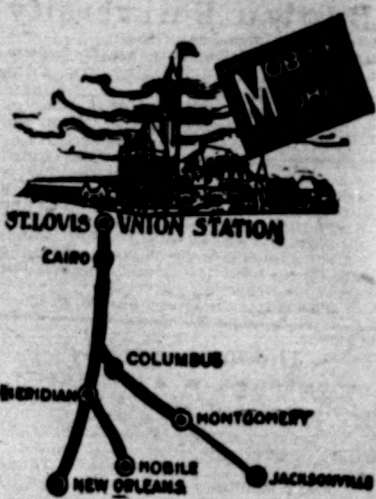
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Mize Meeting.

This is a growing town on the Laurel branch of the Gulf and Ship Island Railroad. The Baptist cause has grown fast in these parts in last few years. Elder W. P. Chapman of Newton, is the pastor. He is a strong Baptist, something on the order of Brother Farish, and is mighty in the Scriptures.

The meeting resulted in 11 accessions, and I trust otherwise good to the kingdom.

God has placed some choice spirits along this road for a purpose, and you will hear good news along the line after while.

Mize, not far from the famous "Sullivan Hollow," where the people have long lived in sin, like the rest of Mississippi, but in the kind providence of our God, a better day has dawned. These people are building schools and churches, and have some of the finest farms in the land. Many of them attended the Mize meeting, and some our now repenting our miss-spent days.

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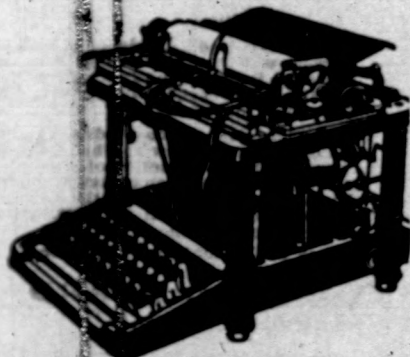
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Heaven a Better Country.

Read by Miss Ellie Wofford at a Memorial Service.

Jesus said unto his disciples before his ascension, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

Mansion signifies a tent, tabernacle or a dwelling place. These mansions are prepared for believers only.

"Ye believe in God, believe also in me."

None except believers have a title or promise. Therefore, if you are not a believer on the Lord Jesus Christ, you cannot say I desire a better country—a Heavenly one. The old saints "confessed they were strangers and Pilgrims on the earth."

"For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country. Wherefore God is not ashamed to be called their God, for He hath prepared for them a city, Heb. 11:13-16.

The apostle Paul having referred to the heroic faith and holy lives of several of the Old Testament saints, he then pronounces the manner in which they lived, also, how they finished their earthly career. "These all died in faith." As the trouble of life could not move them from the foundation on which they rested neither, could the chilly waters of death. "They died in faith." But while living, the Apostle Paul says, "They counted themselves pilgrims and strangers on the earth. Wherever one calls themselves Pilgrims, they plainly declare they seek a better country. The Pilgrims of Plymouth Rock were humble and true servants of God, and they sought a country where they could be rid of the cruel yoke of oppression, and have soul liberty to serve and worship the Blessed God under their own vine and fig tree," and so with these old saints. There was no spot on this sin-cursed earth to which they ever came that could satisfy the longings and cravings of their sainted souls. Abel was confronted with the jealous anger of his brother; Noah had the anguish of seeing the whole world in desperate wickedness; Abraham had no permanent abiding place, "dwelling in tabernacles with Isaac and Jacob;" Joseph was sold as a slave and imprisoned by his master; Moses suffered affliction with the children of Israel. Even the apostle Paul had a thorn in the flesh, which was so very grievous that

he exclaimed, "Oh: wretched man that I am, who shall deliver me from the body of this death."

These were not contented with such adverse conditions. They preferred being called strangers and pilgrims, because "they desired a better country, that is, an Heavenly, and it is so with every Christian, they desire this better country. Now let us think of Heaven for a while in the light of Revelation, because we can know nothing of a future state, except what is revealed to us in God's word. Human imagination may sketch a heaven, but then it would only be an ideal, and therefore not that which hope can appropriate to itself. The scriptures reveal a heavenly place. This place is called by a variety of significant and appropriate appellations, viz.: "Habitation of God," "God's right hand," "Glory," "Our Father's house," "The New Jerusalem," "The City of God." We presume not to say where this glorious place is, since that has not been revealed. But doubtless it is in the most exalted spot of God's universe. It is represented as being upward since Christ ascended to it and Paul was caught up into the third heaven. In this place God has his glorious palace, and his royal throne. The scriptures reveal Heaven as a state, a state of glorified spirits, who dwell with God: and worship him incessantly, enjoying the rivers of pleasure which are at his right hand forever more. It is represented as a state of rest from toil; as a glorious triumph after warfare; of happiness after suffering; of life after death; of honor, immortality, and endless bliss. But these points will be more appropriate when we view the subject comparatively in what respect it is a better country in that it is a sinless country. How beautiful and fair was this earth when God expressed his perfect approbation, and pronounced it very good." The first glimpse we have of man—he was in a paradise surrounded by beautiful scenery, and all desirable luxuries. The beasts of the field were in harmony with, and subject unto him. The fowls floating in the air above them with quills and plumage glistening in God's sunlight, pouring forth their sweet melodies, only contributed the more to his happiness. He was also capacitated to, and capable of standing in the holy and glorified presence of almighty God. Sin defaced, and marred all this. Separation took place, separated from the beautiful scenery, from happiness and communion with God. Thus the whole earth was converted into a region of woe, and

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shadow of death, sin diffused ruin into every part of it. A look upon the scene at the tower of Babel, reveals to us how that sin made the whole human family "wanderers and strangers on the earth," strangers to each other, and worst of all, strangers to God. Now that heavenly country is sinless; the plague spot of sin is nowhere in its borders. The streams are all pure, the sky is cloudless and radiant, the air is unimpregnated with pollution. In all that country, God has his own bright image reflected. Not one spirit is devoted to the evil one. The refulgent rays of his divine holiness are spread throughout that better land. How different to this sin-cursed world; again Heaven is a healthful country, sickness is the fruit of sin; pain the off-spring of iniquity. Could we today be borne on the wings of some heavenly courier to every hospital infirmary and afflicted room, what awful sights should we see and what deplorable sounds should we hear? Men and women in beds of affliction, wasting away with various diseases. The moans of the suffering, the groans and pitiful cries of the dying, are unpleasant sounds and so grating on our nerves that without a moment's hesitation we would seek a more healthful time. Afflictions abound among all classes of men—in the palace of the King as well as in the humble cottage of the poorest peasant are to be found all the train of ills, stormy every part of the citadel of man. The Heavenly atmosphere is untainted with malaria. It carries no germs of disease. And not a moan nor a groan in that better world. The air is salubrious; the enjoyment without peril, and therefore sickness and pain entirely unknown. "There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth light."

"A pure stream of water of life clear as a crystal proceeding out of the throne of God and the lamb in the midst of the street of it and on either side of river was there the tree of life which bare twelve manner of fruits and yielding her fruit every month; and the leaves of the tree were for the healing of the nation." It is a country inhabited by perfect beings. There is the perfect and blessed God, and Mediator; the perfect and holy angel; the spirits of the perfect saints; not one imperfect being within the celestial range. All of the redeemed saints are perfect and holy. How different is that country to this. Here we have the ungodly world, hating God and his people, persecuting them, bitter malignant tongues.

Devouring spirits, ravenous as wild beasts, hateful and hating

as demons. In Heaven there is not a detractor and not an envious person with an evil heart or tongue. Every inhabitant will contribute to the peace and happiness of the whole, nothing shall hurt or vex in all God's holy mountain. It is a country of better enjoyment. This world furnishes many pleasures which are God-given, but the richer blessings, best enjoyments and greatest happiness are above. Here we only have a sip, a gleam, a taste; there it will be an ocean, a noon day's light, and an eternal banquet. Here our joys are interrupted; there they will be incessant. Here it is like angel's visits, there continuous; a rolling sea of glory; yes, all this perfection of health and happiness will be eternal. History and observation both teach us that there is nothing durable here, all perishes in this world, except the soul of man—the only unperishable thing; all our happiness and woes in this world terminate in death.

But eternity was a momentous word. It cannot be defined, some have compared it to a ring around which you travel and find no end. It is duration without limit. There are a certain number of grains of sand on the earth; a certain number of drops of water in the ocean; a certain number of blades of grass and leaves on the trees; and should a grain of sand be destroyed, and should miracles of ages pass between this and the destruction of an alter, and like process be followed until all the earth be annihilated, eternity would then be no nearer its termination than at first, and would still be duration without limit. Then no wonder they desire this better country. All true Christians are pilgrims, having the same desire. This desire is found in regeneration, and born from above. This better country is offered to all who will set out on the heavenly pilgrimage.

Who then, will begin this holy journey today? How truly blessed are all the children of the heavenly Zion, now on their way to the land of rest; to their Father's house; to endless glory. Desire, yes, like Milton said: "If we could climb where Moses stood, and view that landscape o'er, not Jordan's stream's, nor death's cold flood, could fright us from that shore." My friends, there is a worse country than this, the world of woe, of darkness, of despair, or groans, of pitiful cries, and endless death.

Flee from it! Oh! flee from it, to that glorious city of refuge, what a change of mansions death will effect, both with saints and sinners. Oh, there is a place for the poor, even for the homeless and a prison for the prince. Each will go to his place whether

to the world of woe, or of happiness.

"Yes, there's a home for weary souls.

A rest for pilgrims found.

A home where God the Father dwells,

Where peace and joy abound."

There is a home where Jesus reigns,

God's own anointed son,

Where angels' harps and seraph strains

Make all his glories known.

A pilgrim once, our griefs he knew,

His footsteps mark our road,

And there for us, He led the way Up to that home with God.

There will he bring his weary ones,

And they shall sigh no more,

Pilgrims at home, they rest and sing

The Saviour's love and power.

Then shall my sorrows find an end,

And all my sighs shall cease presently,

I'll wait my journey's end,

To share the promised bliss.

Shall we know each other there, In that blessed land of love?

Shall we recognize our loved ones

In our Father's home above?

Yes, we shall know our loved ones there,

In that land of song,

And forever we shall sing,

With that happy, blood-washed throng.

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